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INDIANS

AT WORK



AUGUST 1938

UNITED STATES DEPARTMENT OF THE INTERIOR
OFFICE OF INDIAN AFFAIRS • WASHINGTON, D.C.



I N D I A N S A T W O R K

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Photograph From The Carson Agency
Extension Report, 1937.

• INDIANS • AT • WORK •

A News Sheet for Indians
and the Indian Service

• VOLUME V • AUGUST 1938 • NUMBER 12 •

AN IMPRESSION FROM THE INDIANS OF GUATEMALA

I wish that I could share with fellow-workers, Indian and white, certain impressions from the highlands (not the tropics or the coffee country) of Guatemala. The population there is more than 80 per cent Indian. To communicate, with accuracy, an "impression", is not easy, but I try.

One impression: a million of full-blooded Indians whose economy is so nearly self-contained that if the whole world, beyond those mountainy highlands, were blotted out by a catastrophe, only negligible changes would ensue for the Indians. Infrequent automobiles on climbing and plunging roads would no longer disturb men, women, children, pigs, dogs, chickens, goats, occasional mules and burros, as by tens of thousands, and never loitering, but oftener at a dog-trot, they continue their market-journeys, uninterrupted for a thousand years.* And roads would wash and cave away: for no longer would a socially remote power require \$2.50 a year of road tax from

* We passed hundreds of women, all in their colored home-woven and home-embroidered textiles. Figures slim and perfectly poised - balancing their round trays loaded with produce for the market twelve miles away - necks arched, eyes forward, arms relaxed at the side, with a gliding motion and bending knees, and seldom a pause. Chatting and laughing with those on the road or by their sides as they trotted along. Again, at a dog-trot, the return after the sales at the market - another twelve miles or more.

each Indian, and in default of it, two weeks' work on roads. The modern world's technology would vanish: it would make little difference, if the lapsed copper-technology could be retrieved. Modern medicine would vanish: it would make almost no difference. Alcohol, the curse, would be wanting. Food, clothing, housing, transport, methods of agriculture, of manufacture, production for market, recreation, would be unaffected, except for a few details. Manual crafts would diversify and perhaps would effloresce, silently, from a hundred folk-centers. "Standard of living" would go upward, with the disappearance of alcohol.

But self-contained economy is only the beginning of the impression. Here feeds itself, from ever-living roots deep in the earth's soil and in the heart, a culture - a society - uninterrupted not for a thousand but for two thousand years, or longer than that. The ancient Mayan systems built themselves, incredibly flowered in blood, in gold, in music, in stone made as soft and as rich as human lineaments or trees: flowered, and melted away, founded upon this sub-structure society, and left this society unchanged. European invaders came and methodically annihilated the men, the classes of men, the records, even, of the Mayan super-structure, so plunging into everlasting night one of the world's "great ages." Oblivion fell on the memories of the Indians, but it was only an oblivion toward something that always had been remote; and their basic society silently lived on, and unchanged came through the four hundred years of Latin or Ladino (Mixed-blood, Europeanized) vicissitude and oppression. And now, with the crunching and thundering of the technological age so close, and even geographically interpenetrating, a money-economy in the Ladino towns dotted through the highlands, and a Ladino government preoccupied with an export trade which holds the currency at par, still that most ancient of the pasts lives on. It is not a sentimentally cultivated past, nor even known by the Indians as a past; it is a toiling and pulsing, a fear-freighted and joy-freighted present and future to them.

And not something to climb out of, to escape. Sophisticated are the Indians' textiles (sophisticated from of old), which by conscious purposefulness concede nothing to the great world's market; and sophisticated is their social choice: they want, with a conscious determination practically universal, to be, to think, to feel, to act, to have and to forego, as what they are. The choice is all-inclusive and reaches to the (to us, outsiders) obviously good and the (to us, outsiders) obviously not-good parts (though, actually, are there any detachable parts?), anciently tried and proved, interwoven and fused: implicit institutions, invisible government, beliefs, curing systems, family complexes, village identities, technologies or refusals of technologies, sorrows and compensations and delights.

As for understanding, approbation, assistance, honor from the near or far alien, ruling world: these they have never had, do not count upon or expect, even do not want.* In this not-wanting from the alien world, possibly a profound instinct toward life, made cautious through the bitter denials of milleniums, is as controlling an element as is the conscious, sophisticated choice: who can tell: what is sure, is that these Indians for twenty centuries have been ruled over by masters, of their own or distant bloods, indifferent at best, scornful and hating at worst, and have held fast to their uncommunicated own, and go on holding fast, and perhaps will go on beyond our age and beyond all its blind titans of ruling ideas and of inventions and instruments and plunging social change.

Hungered and filled with pain, severe, filled with not-having, filled with denial, is their life: so to us it looks, how does it look to them? But what about that effort, from age to age renewed, of our own spirit in the stream of White history, while conquest of earth has progressed, pride of rule has increased, and securities, comforts, easily-had pleasures have multiplied, to hurl itself out from all these gains in order to have life and not lose it? The thought would lead too far, is not worth pursuing in this context. But I remember a priest in this Guatemala highland - he is over seventy years old, and very frail now - whose congregation is nearly eighty thousand Indians: his church, upon whose steps, within a little altar, "pagan" fires burn and die and are lit again day and night: the undecorated interior of his church, narrow, and reaching far into dimness, and the long pathway of ever-renewed odorous rose petals there, the candles among the rose petals, the gum-incense clouding the air, the swaying, kneeling Indians, and how these worshippers were not married in or by the church or state but "beautifully and well", as the priest tells it, in their grass-thatched adobe homes where no roads lead, out in the rain-darkened mountains.** "They are good, they are kind, they are themselves, they have their power, they have their happiness." And to illuminate his thought, the priest in rolling German quotes Goethe, the master: "Cloudy, gray, uncertain are all systems (of ideas or of society) - cloudy, chill, and failing us; but green is life." So the priest meets suggestions about changing - improving - the Indians of Guatemala's highland.

* President Ubico takes the Indians' part. This new and changed position of Government may have far-reaching results if it be continued and expanded. As yet, it can not have affected the social-mental structures so old and so functional and deeply integrated.

** The Indians resist the civil marriage ceremony, and in default of the civil ceremony, the church ceremony is forbidden by law.

Then, a diary entry, from the plaza of this same pre-Columbian town.

"Our party had returned from a market town 60 kilometers from here. A very steep road, over many ranges, from 5,000 to 11,000 feet.

"Up the steep street here, at five o'clock today, while the rain fell, came an Indian. He was about five feet, three inches tall. He was carrying pottery - a very fragile pottery, for Indian use alone, packed with extreme care. His rain-mat of split bamboo covered him and his big burden. We stopped him. Sweat was pouring in heavy drops - in streams - from his face, though it was cold in this hill-town.

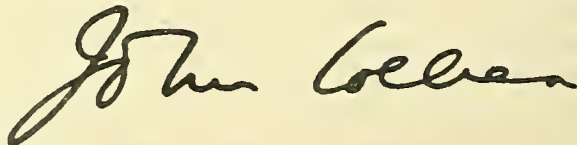
"His burden was somewhat over 100 pounds.

"Very slowly, leaning on a pointed staff, he lowered his burden. We had priced identical pottery in the market, and we figured that all he was carrying would bring between ninety cents and a dollar if all the pieces were sold.

"A part of his burden was tortillas - his only food except coffee and a tiny coffee pot, a tin cup, a tiny wick lamp, and a small bottle of kerosene.

"He had left his home town (the very place we had just returned from) at midnight the night before; had walked or run the 60 kilometers, without resting; and was going on to his destination, 45 kilometers from here, before he stopped. Tomorrow was market day at his destination. Thereafter, with a changed but probably not lightened burden, he would journey, non-stop, back to his home, and help get ready the pottery for the next market.

"Very sweet was the gathering of other Indians around him (talking together not in Spanish), who helped him ease and again lift his burden. And sweet, his 'God love you', when he received a whole dollar for ten of the glistening platters of 2 feet diameter. (We probably will smash them all, getting them home.) Into the twilight he went his way, and the rain fell on and on. One of the tens - no, the hundreds - of thousands of Indians, on Guatemala's roads and paths."



Commissioner of Indian Affairs

INDIANS EMPLOYED IN THE INDIAN SERVICE

By Georges M. Weber, Statistician

Is the Indian Service utilizing the training and talents available among Indians? The results of a recent survey certainly point in this direction.

Heretofore, the data on the participation of Indians in the work of the Indian Service have been too incomplete to warrant definite statements on the employment of Indians in this Service. For this reason, a questionnaire was recently sent to all jurisdictions.

The results of this survey indicate that on April 1, 1938, 3,916 Indians were employed, of whom 3,627 were regular employees and 289 were emergency workers employed for six months or more.* In other words, approximately one-half of the regular employees in the Indian Service are Indians.

One of the most striking revelations of this survey is the large number of full-bloods: 41.7 per cent. An additional 30.8 per cent are half-blood or over, and 21.3 per cent are quarter-blood or over. That is, of the total permanent Indian employees of the Indian Service, 72.5 per cent are half-blood or over and 94.3 per cent are quarter-blood or over.

The agencies where large numbers of full-blood Indians are employed are, as would be expected, those in full-blood areas: Navajo and United Pueblos.

Sixty-five per cent of the total permanent Indian employees are men; 35 per cent are women.

It has been said by some commentators on Indian affairs that while undoubtedly employment of Indians in the Indian Service has increased in recent years, most Indian employees were in the lowest salary ranges. The actual facts are these: 31.7 per cent of the permanently employed Indians receive salaries of from \$600 to \$1,079 per year; 33.2 per cent receive salaries in the range from \$1,080 to \$1,439; and 26.3 per cent are in the salary group of \$1,440 to \$1,999 per year. Approximately 4 per cent receive \$2,000 or more.

As this material is analyzed further, additional and more detailed data will be available. The figures now on hand are concrete evidence that Indians are sharing increasingly in the work of the Indian Service - in numbers, in pay, and in responsibility.

* This second group includes, for example, most CUC-ID foremen, but not CCC-ID enrollees. or other short term workers paid out of emergency funds. The total of all Indian workers including those of this latter category was 8,866 on April 1, 1938.

NEW NAVAJO-HOPI MEDICAL CENTER
AT FORT DEFIANCE, ARIZONA, DEDICATED



Appendectomy Operation At The New Fort Defiance Hospital.
Dr. Paul C. F. Vietzke Operating, Assisted By
Dr. Raymond Mundt And Dr. Archie Sheinmel.*

The dedication of the new Navajo 140-bed hospital at Fort Defiance, Arizona, on June 20, was participated in not only by administrative and medical staff members and by several distinguished visitors, but by a number of Navajos themselves, including outstanding medicine men of the tribe.

Nearly a thousand Navajos attended the ceremony of presentation.

Speakers at the ceremony included Dr. James G. Townsend, Director of the Indian Service's health work, Dr. W. W. Peter, and the Navajo Superintendent E. R. Fryer. Henry Talimen and Tom Dodge,

*Photograph by Milton Snow.

Navajos, spoke on behalf of the tribe. Among the distinguished visitors present were Dr. Lawrence T. Post, consultant ophthalmologist, of St. Louis, Dr. William Haggart, surgeon of Denver, and the Indian Service's own district medical director, Dr. Estella Ford Warner, who helped direct the arrangements for the dedication, and others from the Pueblo Area.

A colorful feature of the dedication was the recitation by a group of medicine men of healing chants, designed to give protection to the 140-bed "hogan", for which they coined a new word big enough to signify the new institution. Sacred pollen was scattered on each floor of the new building. The medicine men rode up and down in the elevators, many of them for their first ride. "We do not know the white man's medicine, but we, as medicine men of the Navajos, are glad to help dedicate this new building in which the white doctors will help cure our people," was the interpretation of the speech made by a leading medicine man.

After the dedication ceremonies, a two-day series of clinics was held for physicians in the Navajo Area. The latest techniques in the treatment of trachoma were included in the demonstrations.

The old Fort Defiance General Hospital will become a sanatorium for the treatment of tuberculosis cases, with a capacity of about one hundred patients. It will be ready in about six weeks.

Following the dedication ceremonies, a barbecue was held at noon, followed by an Indian rodeo and field events and by a squaw dance in the evening.

The new hospital was built upon almost the exact location from which Kit Carson, famous Indian fighter, launched his military campaign in 1864 against the Navajos.

Every bed in the new hospital was filled before the formal opening; in fact, on the day of the dedication it was filled to more than its regular capacity. As evidence that the Navajos are anything but a dying race, seven fine Navajo babies were born within 30 hours a few days before the opening.

* * * * *

COVER DESIGN

The picture on the cover of this issue of "Indians At Work" shows a group of CCC-ID workers pouring the concrete foundation for a stock water tank on the Papago Reservation in Arizona.

DR. EDGAR A. FARROW, PAIUTE SUPERINTENDENT, RETIRES

The Indian Service has lost, by retirement, this past month, Dr. Edgar A. Farrow, superintendent and physician at the Paiute Agency in Utah.

Dr. Farrow has had a long career in the government service, which he entered in 1903. He served in the Philippine Constabulary from 1903 to 1914, and during the latter part of his service was assistant superintendent of its medical division with the rank of major. He transferred to the Indian Service in 1915 as physician at Fort Bidwell, California. He later became superintendent and physician at the Kaibab Indian Agency in Arizona, which later took over the Goshute Agency in Utah, and, in 1927, the Moapa River Agency, after which the agency was renamed the Paiute Agency, with headquarters at Cedar City, Utah. This consolidation brought the agency responsibility up to eight reservations and two Indian settlements, in three states, whose circuit requires over two thousand miles of travel.

Dr. Farrow's work in range management and the upbuilding of livestock has been outstanding. He was a pioneer in the conservation movement in the Indian Service and the results of his twenty-year effort in controlled grazing are now apparent in the fine condition of a once-denuded range.

* * * *

GOVERNOR OF ACOMA PUEBLO IN NEW MEXICO BREAKS ALL
POTTERY THAT IS NOT "GENUINE"

Enforcing strict compliance with the traditional Acoma manner of making pottery, the governor of the sky-high Indian pueblo, Syme Sanchez, is breaking every piece that is not "genuine", Dr. Sophie Aberle, Superintendent of the United Pueblos Agency, has been informed.

The governor and his staff are visiting all points where Acomas have pottery for sale and examine every piece. Any pieces that are chipped or on which the work has been slighted, are smashed.

The effort of the governor to guarantee real Acoma pottery to customers is the same, in a smaller way, as the work of the Indian Arts and Crafts Board which puts a mark on genuine Indian goods.

Reprinted from "Albuquerque Journal" - Albuquerque, New Mexico - June 4, 1938.

PIMA HIGH SCHOOL GRADUATES FIRST CLASS

By A. E. Robinson, Superintendent, Pima Agency, Arizona.

Pima Central High School graduated in June its first class of nine boys and one girl. The event is memorable not only because it was our first class, but because, so far as I can learn, it is the first group of Indian high school students who have graduated from a reservation school under the day school plan. The boys and girls have lived at home with their parents during their entire course. I feel that the results of this combination of home and school training are all that we have hoped for. These students are self-reliant and capable, in close touch with their homes, and yet trained in the social ways and educational background of white young people.

Governor R. C. Stanford, who has known many of our older Indians personally, addressed the students at their graduating exercises.

* * * * *



The 1938 Nurse Aid Class At Kiowa Indian Hospital, Anadarko, Oklahoma

COOPERATION BETWEEN CCC-ID AND LOCAL RESIDENTS RESULTS
IN HIGHWAY FIRST-AID STATION NEAR PIMA AGENCY, ARIZONA

By Claude C. Cornwall, Camp Supervisor, CCC-ID



The point where Highway Number 79, which is the principal traffic artery between Phoenix and Tucson, Arizona, goes over the Sacaton Bridge across the Gila River is a dangerous corner. The little Indian Service Irrigation division community at Oldberg is the only inhabited spot in this area.

Upon invitation of Superintendent A. E. Robinson of the Pima Agency and CCC-ID Project Manager Clyde H. Packer, the proprietor of the Oldberg Trading Post, Gladys M. Ellis and J. G. Woody, Oldberg resident, volunteered to attend the CCC-ID first-aid classes. The result is that a highway first-aid station has been established at Oldberg, with trained attendants and a supply of first-aid materials at hand, furnished by the newly organized Sacaton branch of the American Red Cross.

The value of such a station is twofold - not only as a place of help in time of need; but as a reminder to all who pass, including the local Pima Indians, to drive with care.

* * * * *

IDAHO INDIANS EMPLOYED IN FILMING OF "NORTHWEST PASSAGE"

Some 200 Indians from Nez Perce, Coeur d'Alene, and Fort Hall were recently employed at McCall, Idaho in the filming by Metro-Goldwyn-Mayer of Kenneth Roberts' novel of pioneer days, "Northwest Passage." Superintendent A. G. Wilson reports that the Indians were well paid and fed. Most of them took their teepees with them to the motion picture locale.

FIRST-AID INSTRUCTION SAVES A LIFE

By Harold L. Turner, Clerk, CCC-ID

Consolidated Ute Agency, Colorado

A recent accident here, with a fortunate outcome, has proved the value of first-aid training at the Consolidated Ute Agency.

One Sunday morning in June, on a farm north of Towaoc, Mary Pie, the seven-year-old daughter of Henry Pie, a former Indian CCC-ID enrollee, was playing out in the sagebrush. While trying to catch a young rabbit, she put her hand into a clump of brush and was bitten by a diamond-back rattlesnake.

With the child's first scream, her father ran toward her. He immediately realized her plight, gathered his thoughts together, and applied the first-aid technique he had learned in his CCC training. First he produced quick bleeding by cutting slits in the two fingers where the poisonous reptile had inserted his fangs; second, he induced suction; then he used pieces of cloth for tourniquets which he promptly applied to keep the poison from spreading throughout the blood stream.

Henry then brought his small daughter to the Ute Mountain Hospital at Towaoc. Antivenom shots were administered and the child was kept in bed for a few days. The treatment was successful and the little girl is now at home entirely recovered.

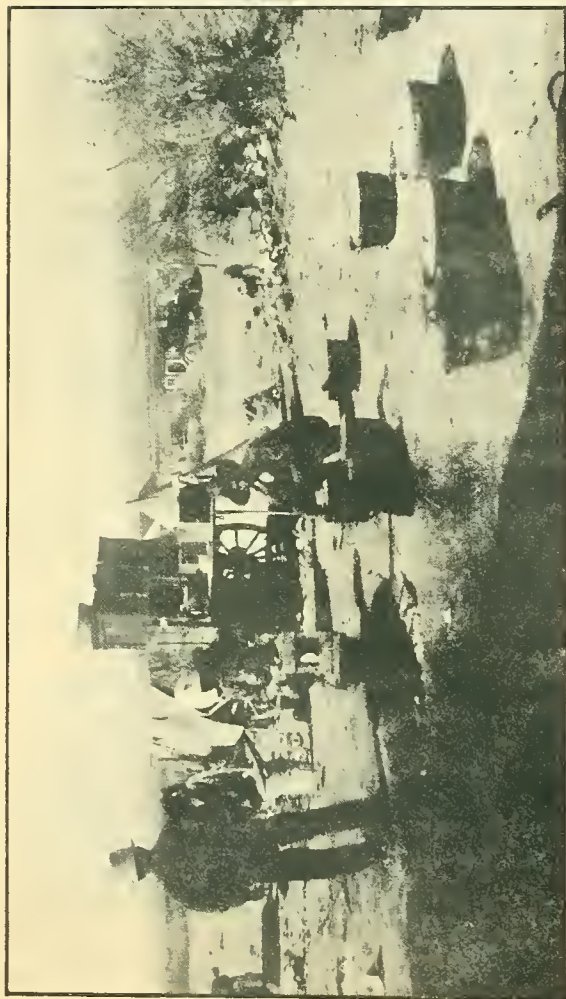
Dr. James H. Mitchell, Physician-In-Charge, said that had it not been for Henry's prompt action and presence of mind in giving first-aid, his daughter would undoubtedly have died.

* * * * *

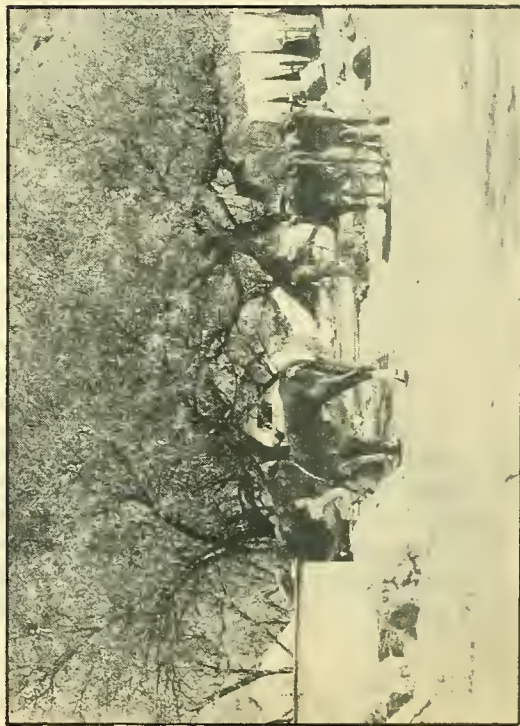
GEORGE G. WREN, LAND FIELD AGENT, DIES

Mr. George G. Wren, Land Field Agent at Muskogee, Oklahoma, died suddenly on July 13, after a few days' illness. Mr. Wren had been employed since 1934 in land acquisition work and since 1937 had been in charge of the field work for the land-buying program for Oklahoma and Kansas under the Indian Reorganization Act and the Oklahoma Welfare Act. He had demonstrated outstanding ability in his work.

"TIME OUT FOR LUNCH"



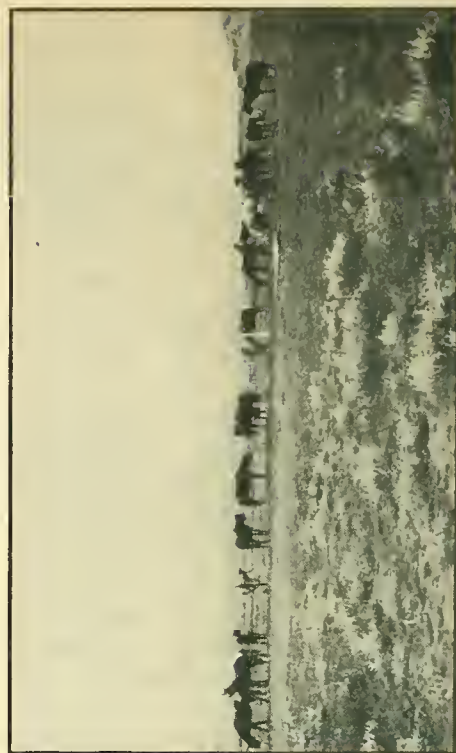
"Come and Get It!" Grub Wagon, San Carlos, Arizona



Cattle Wander Into Camp Which Was in Process



Lunch Time, San Carlos, Arizona



Feeding Time, Navajo, Arizona

INDIAN EMERGENCY CONSERVATION WORK PASSES FIFTH BIRTHDAY

Last April the fifth anniversary of the Civilian Conservation Corps was celebrated. Emergency Conservation Work for Indians, however, did not begin until June 1933. "Indians At Work", which began as an I.E.C.W. magazine, was founded the following August; consequently this issue marks its fifth birthday. We present a series of CCC-ID pictures taken at various times during the past five years, as an anniversary feature.

Most photographs of Indians in E.C.W. activities have shown Indians at their jobs - building dams and charcos, cutting truck trails, building fences and otherwise working to protect and develop reservation resources.

However, Indians, like other people, do not work twenty-four hours a day. The pictures on the opposite page and on the pages following show something of what goes on at Indian CCC projects outside of working hours.

* * * * *

TRADING POST TO BE OPENED AT LAKE TAHOE IN NEVADA

A trading post at which Indian arts and crafts will be sold throughout the tourist season will be established within a short time at Bijou, Lake Tahoe, by the Indian Service. It will be a branch post of the main trading post at Carson City which is conducted by the Indians of the Stewart Indian School.

The Lake Tahoe Post will be built upon land recently leased for that purpose by the government. Reprinted from the Reno Evening Gazette, June 8, 1938.

HOME-MADE WASHING AND BARBERING



Roadside Barber Shop, Sells Agency, Arizona



Hair Cutting
During Noon Hour,
Mission Agency,
California



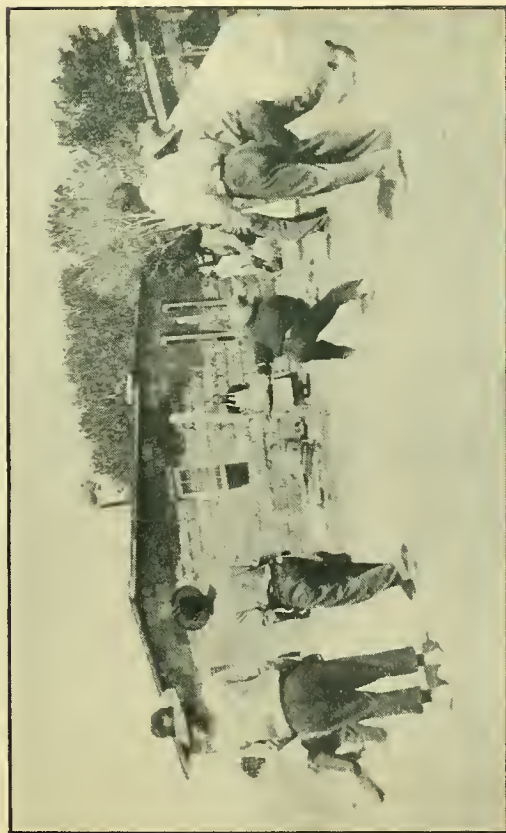
Apache Barber Shop, Fort Apache, Arizona



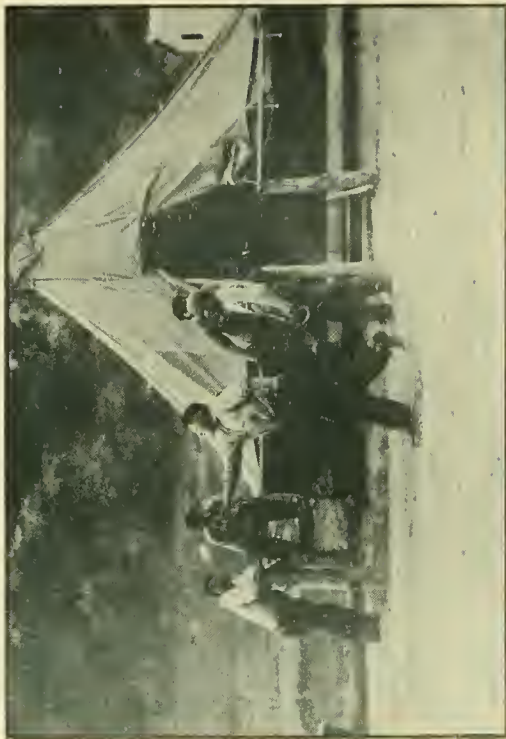
Wash Day in Camp, Navajo Agency, Arizona



Wash Day at Camp, Crow Agency, Montana



Volley Ball Game, Navajo Agency, Arizona



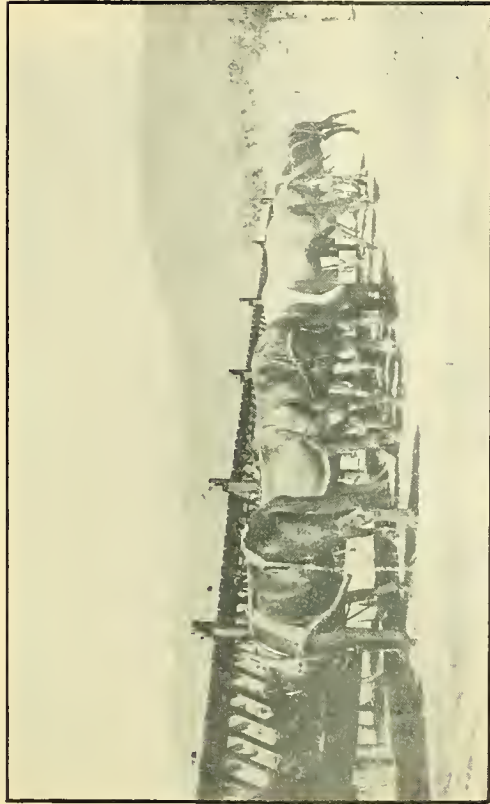
Pitching Horseshoes, Fort Apache, Arizona



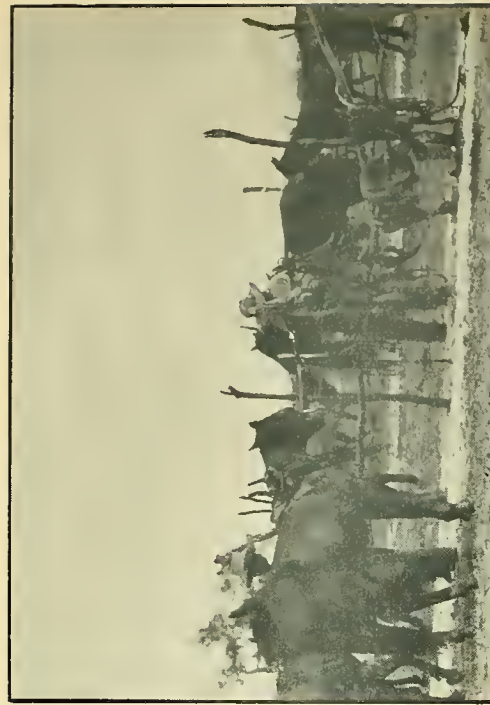
Boxing Match, Fort Belknap, Montana



Sunday Rodeo, Fort Apache, Arizona



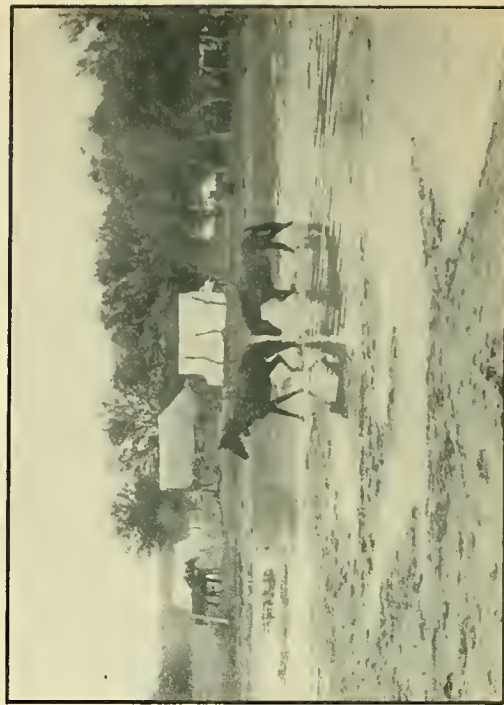
Lunch Time, San Xavier, Arizona



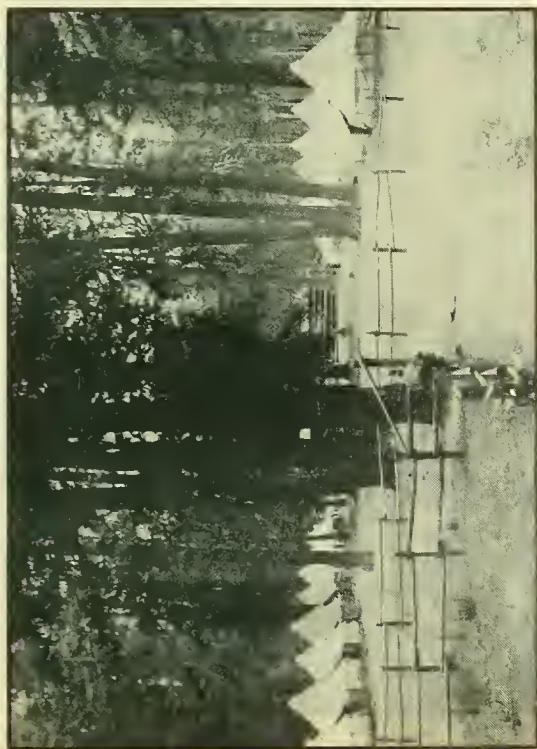
Horses Corralled For Lunch Hour,
Sells, Arizona



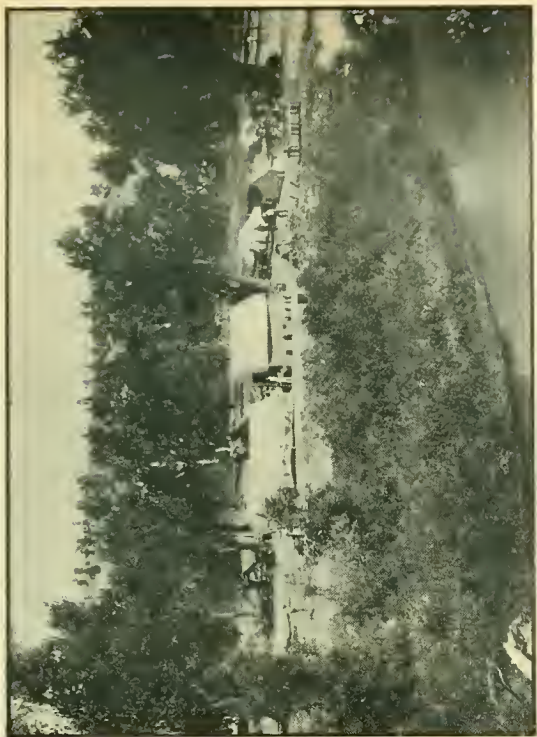
Terrace Construction, San Xavier, Arizona



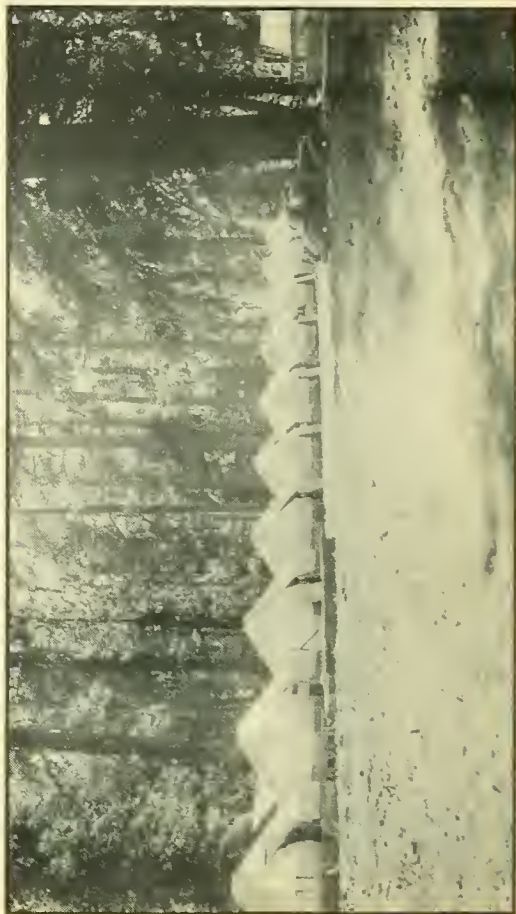
Watering Horses, Sells, Arizona



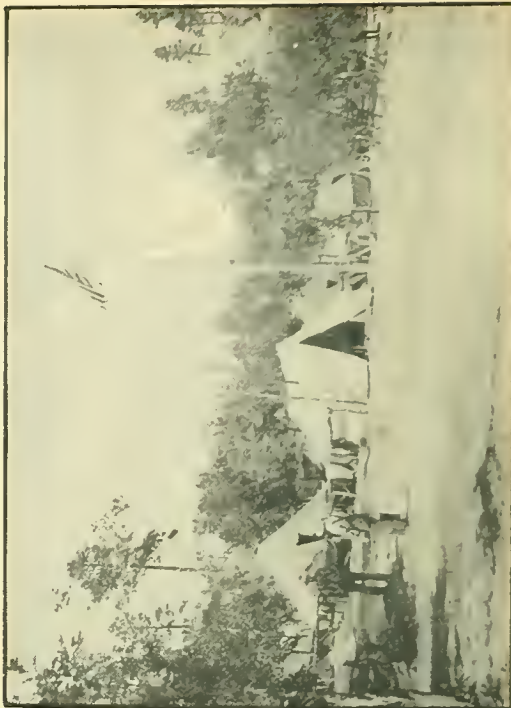
Camp At Yakima, Washington



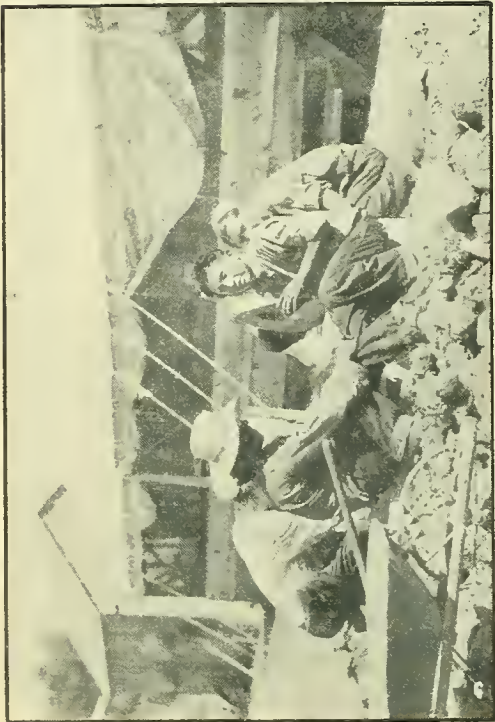
Camp At Rosebud, South Dakota



Camp At Warm Springs, Oregon



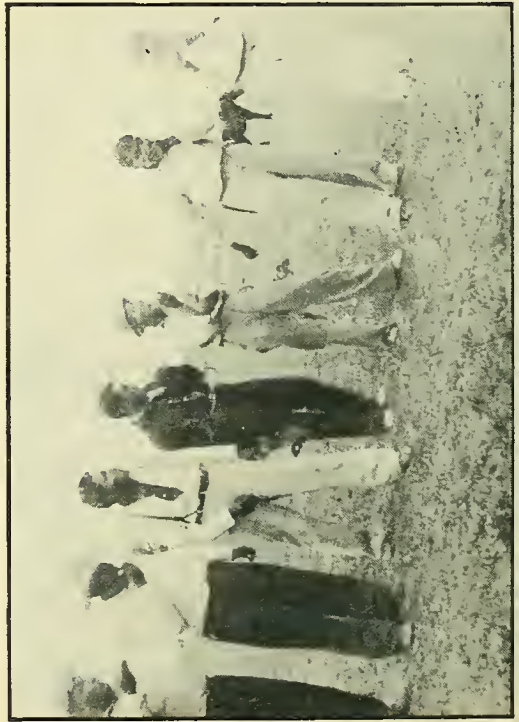
Camp At Pine Ridge, South Dakota



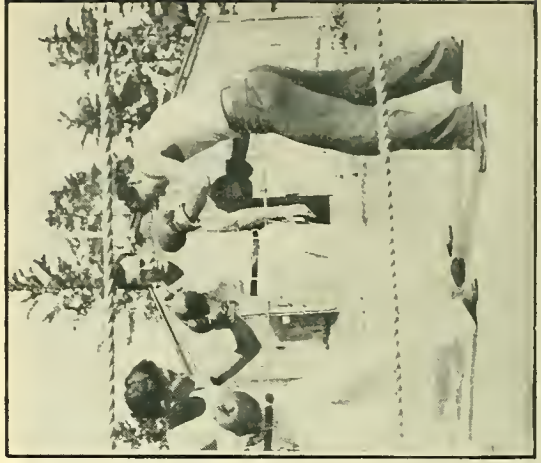
In Camp, Fort Apache, Arizona



Wood Chopping Contest, Yakima, Washington



Pie Eating Contest, Cheyenne and Arapaho, Oklahoma. The Winner is the Third From Left.



Boxing Match,
Red Lake, Minnesota

THE CASE OF MARIA FRANCISCO*

By An Indian Service Community Worker

An ever-recurring problem for Indian Service workers and for tribal social welfare and relief committees is that of relief. It is one which requires careful and thoughtful analysis: who is eligible for relief; how to make a given fund go as far as possible; how best to work with state and county officials; what the effect of relief will be on a community or on a family; how to make relief mean to its recipients not merely something to buy food with, but the chance for family rehabilitation. These are problems which touch the jobs of many Indian Service workers, particularly social and community workers, of whom the Indian Service has 28.

The case described below describes one type of Indian family applying for aid for dependent children. It is the kind of family whose members will make good use of assistance and who, at the same time, will continue to do all they can for themselves.

* * * * *

Maria Francisco, Indian, age 35, lives at Blanco Village on a reservation in the Southwest, some 48 miles northwest of the agency. Her tiny village is reached by driving first to the day school serving the area, then by following a winding, dusty school bus route for four miles.

Maria owns her own group of ocatillo and adobe buildings which consists of one church, one kitchen and three bedrooms. These buildings were put up some 18 or 19 years ago, and, considering their age, appear to be fairly substantial. The floors are of dirt, packed through wear to a hard finish. Light and air enter the buildings through one door opening, since windows are still a luxury in Blanco. Fireplaces give warmth during the brisk months of the winter season. Furnishings are partly homemade. Beds are entirely lacking in the Francisco home: all immediate members of the family sleep side by side on the ground beside the open fire. Bed clothing is scarce. Kerosene lamps and the friendly flames from the fireplace provide light at night. Water is hauled in barrels for a distance of four miles.

*All names in this article, including those of villages, are fictitious. The case, however, is a real one.

Maria's husband was killed in an accident in 1930 on the main highway, leaving Maria as the head of the family which includes not only her own children, but her energetic grandmother, a sister, a brother, a nephew and for the present at least, two nieces. They are: Johnny, son, age 16. Johnny endeavors to care for the family's nine cows. Isabel, daughter, 15, who attends the day school. Clara, daughter, 14, also at the day school. Juan, son, 10, also at the day school. These children ride the Government bus to the school four miles away daily. Other members of the family include: Rosa Garcia, 85, mother; Nina Garcia, 50, widowed sister; Miguel Garcia, 65, brother (widower); Richard Garcia, 15, nephew. At the moment the following nieces are staying in the household: Mary Rodriguez, age 8 (her mother died in 1937); and Anne Rodriguez, age 6 (mother dead).

Also living in the same group of buildings and sharing good times and poverty alike are Paul Ortiz and his wife Anna, with their two children Pedro and Lucia, aged five and three. Paul seems to have a serious eye infection.

Maria speaks no English. She is most anxious to have her children learn it, however, and she makes every effort to send her children to the government school regularly. The children are receiving medical attention at school which the doctor visits once a week. A field nurse lives at Santa Caterina and visits Blanco Village as a part of her area. The children get weekly baths at school and a hot noon lunch. The two girls are taking home economics work and are learning to make their own clothing.

Maria has never received government rations of any kind. By washing clothes and cleaning at Santa Caterina, she has been given small quantities of food and clothing for her family in return. Basket-making in the late winter months and cotton-picking during the season have been her only sources of cash during the last two years.

Maria was born at Blanco, where she now lives. Since her nine cows are unable to find sufficient forage and water in the village, Maria lets them graze at Henovari, her summer home. (Nearly all of this tribe have two homes - for winter and summer.) Here she goes every season to gather the sahuaro fruit and to be nearer a water supply. Maria's life has been spent almost entirely in these two villages, with the exception of cotton seasons when her husband moved to be near the cotton fields.

In 1934 and 1935 Maria was employed at the Santa Caterina School to help in laundry and kitchen work. She received food, clothing and a small check for her services. After the school was discontinued as a semi-boarding school, her services in this capac-

ity were no longer needed; consequently cotton-picking and basket-making, as related above, have been her only means of securing cash since that time. There is at present, no definite income in the Francisco household. If the desert beans are plentiful, Maria's family is sure of beans for the winter months. If the beans are scarce, Maria must swap baskets with neighbors for the necessary beans.

Maria is a robust, healthy individual, pleasant to know, friendly and cooperative to deal with. All her children seem to be strong and well, although they vary in weight and build.

In spite of their somewhat precarious existence, this family maintains an alert and happy outlook. People like these make good use of whatever help can be given them.

* * * * *

INDIAN GIRL TO ATTEND INTERNATIONAL
GIRL SCOUTS MEETING IN SWITZERLAND



Mayme Thompson

Mayme Thompson, seventeen-year-old full-blood Cherokee, and student at the Sequoyah Indian School at Tahlequah, Oklahoma, will represent Oklahoma, Texas, Arizona and New Mexico at the international encampment of Girl Scouts to be held at Adelboden, Switzerland, August 11 to 29. The choice was made by a committee within the Girl Scouts' organization.

THE CHILOCCO HOMESTEADERS AFTER THREE YEARS

By Andrew Vander Plaats, Instructor of Agriculture,
Kiowa Agency, Oklahoma. (Formerly at Chilocco School In Oklahoma)



Building A Feed Rack



The Buzzards' Corn

What has happened to the Chilocco subsistence homestead project in Chilocco, Oklahoma, launched in 1935? The homesteaders have been on the ground for almost three years now, and the community is a "going" concern.

The project was started through arrangements between the Indian Service and the Subsistence Homesteads Division of the Department of the Interior. Some 3,000 acres of good farm land, a part of the 8,588-acre reserve of the Chilocco Indian Agricultural School, were set aside and divided into farms of about 160 acres each, with a common pasture of about 600 acres. Houses and farm buildings for fifteen homesteaders were erected. The houses are simple and well-built, without electric wiring and plumbing, but with a convenient water supply for each family.

The fifteen homesteaders were carefully picked from among former Chilocco students. All had had agricultural training while at Chilocco; all had done some farming after graduation; and all were in need of help. They were all young men, most of them married and with children. Various Oklahoma tribes were represented, particularly the Five Civilized Tribes, from which Chilocco draws a number of its students.

Each homesteader has five acres set apart for buildings and a garden. In the homestead agreement, each individual has contracted to make payment over a thirty-year period for the buildings, equipment and livestock furnished him. In addition to this five

acres, each homesteader leases approximately 155 acres of land on a five-year revocable permit which, under its terms, calls for careful planting methods, crop rotation and scrupulous care of the livestock.

The group is largely self-governing. Employees of the school have been glad, however, to lend assistance and advice in specific problems; for example, the poultryman at the school has been able to help the homesteaders with their chickens and the home economics teacher has helped the women of the community in their canning problems. All the men are members of the Chilocco Homestead Cooperative Association, of which Fred North is president. Through this organization they buy household supplies and other items of equipment. At their semi-monthly meetings members discuss common problems: recent discussions, for example, have centered around the planting of barley as a substitute for corn, needed for their hogs, but not always a sure crop in Oklahoma; and around problems which call for united action as, for instance, the vaccination of stock.

Each family is working out its problems to meet its individual requirements. The Elmer Buzzard family of six, for example, grew 608 bushels of wheat on 50 acres of upland soil and 1,250 bushels of oats on 33 acres. Elmer Buzzard is proud of his yellow and white corn and he has carefully selected the best ears as seed for this year's crop. Four splendid shorthorn heifers supply his family with milk and bring in a small cash income. A fine-looking flock of Rhode Island reds also supplements the farm income.

Albert Conrad, on the other hand, changed from chickens to the growing of turkeys; so far, with success. This family grows wheat also and sells the milk produced by five cows.

Women at Chilocco are sharing not only in farm work but in civic responsibilities as well. Mrs. Charles Gray's exhibits of her canned fruits and vegetables at the Kay County Fair have



Some Of The
McGirts' Cattle



Fall Plowing On
The Conrad Homestead

brought her several prizes. Mrs. Fred North, in addition to managing her household, has found time to be the president of the parent-teacher association.

The purpose of the Chilocco venture - to give a number of promising young people a start, and to enable them to develop into capable farmers and community leaders - is evidently being realized.

* * * * *

"SEQUOYAH," BY GRANT FOREMAN, ISSUED BY UNIVERSITY OF OKLAHOMA PRESS

The sixteenth book in the "Civilization of the American Indian" series issued by the University of Oklahoma Press at Norman, Oklahoma, appears with Grant Foreman's new book, Sequoyah.

In Sequoyah is told briefly the story of the lame Cherokee - whose name in English was George Guess - who became possessed of the idea of teaching his people to talk on paper like the white man. He was illiterate when he began his work and did not speak English, although he evidently understood it. For twelve years, in between times during his work as a silversmith and mechanic, he worked on his system, and finally perfected the eighty-six-symbol Sequoyan syllabary. As a result of his genius and his persistence, the Cherokee nation, which was already on the way to civilization in the fertile farmlands of Georgia and the Carolinas, quickly became a literate people.

* * * * *

NEW BOOK ISSUED ON CHEROKEE HISTORY

In "Old Frontiers", by John P. Brown*, long-time student of the Cherokees, is found a careful history of the Cherokee Nation: their own stories of their beginnings, their first contacts with De Soto's expedition, their history during Colonial times and during the Revolution, their quarrels with other Indians, the events leading up to the Great Removal and the story of that terrible period. One brief chapter deals with the ancestors of the present Eastern Cherokees who escaped from the emigrating parties and fled to the fastness of the Great Smoky Mountains.

The book includes a short Cherokee vocabulary, appendix material on land cessions made by the Cherokees and the Treaty of Sycamore Shoals in 1775, and a bibliography.

* Southern Publishers, Kingsport, Tennessee.

THE AMERICAN INDIAN SIGN LANGUAGE

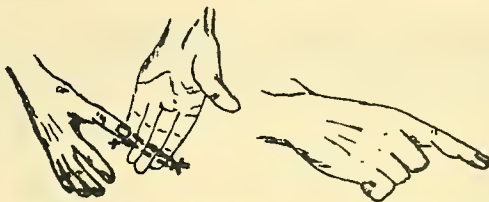
By John P. Harrington, Smithsonian Institution

(This is the conclusion of Section 2 of an article on the American Indian Sign Language. Section 1 appeared in the March 1938 issue of "Indians At Work"; the first part of Section 2 appeared in the July 1938 issue.)

VII. Preparation Mimicry. The more strikingly mimicked action of preparation replaces the less strikingly mimicked finished product.



Bread. Strike first one palm and then the other into each other alternately, like patting a cake of dough. H B 47.



Flour. Rub back and forth across the palm side of the extended fingers of the left hand with the palm side or ball of the thumb of the right hand to mimic the action of grinding flour according to the Indian method, the fingers representing the rough understone or metate, the thumb representing the upperstone, handstone, or mano; then, if one desires; define further by pointing at something white and then making the sign for bread.



VIII. Effect Mimicry. The more strikingly mimicked effect or result replaces the less strikingly mimicked object which produces the effect or result.



Star: compound of night plus to twinkle. Night. Draw hands, backs up from each side and cross them before the body. H N 6.
To twinkle. See above.



Salt, sour, bitter: compound of to taste plus bad. To taste: Put extended index cautiously to mouth. Bad: Mimic the action of a throwing away by closing the fist, carrying it to the right, and opening it.

IX. State Substitution. A finger, e. g., substitutes for a long object, and its erect or other self-position for the posture of the object.



To stand.
Erect index.



To lean. Incline hand
with extended index.

X. State mimicry. The posture of the axis of a long object is painted or substituted for, or the sign user's body is made to mimic the posture.



To lie, to be prone. Paint with
hanging hand from rear forward.



To squat. Assume posture
of squatting.

XI. Counting. The signs captioned under this element are individually capable of other analysis, but are classified by the sign user himself as having to do with his "count" -- by which he means his mathematics.



None, all gone.
Strike backs of
empty hands into
palms alternately
2 or 3 times.
H A 23.



Half, fraction
(of roundish
object, e. g.,
half dollar).
See above.



Half, fraction
(of straight
object). Lay
extended index
across other
extended index.
H C 35.



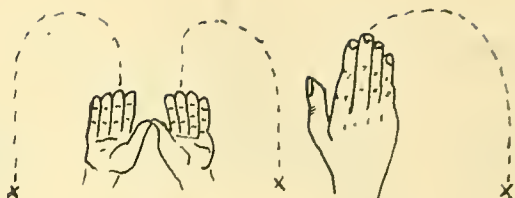
One. Clench
fists, inside
turned forward,
then extend right
little finger.



Six. Clench fists, inside turned forward, then extend all the digits of the right hand and the thumb of the left.



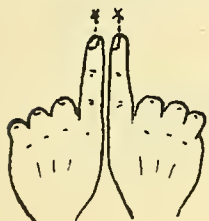
Twenty. Touch tip of extended right index to tip of index of extended left hand. Thumb of left hand is touched for ten, index for twenty, and so forth.



Many, much. Bring the hands together with curved fingers, palm forward, then arc them apart sideward, upward and then downward.

All. Turn palm forward, then arc sideward, upward and then downward.
H A 21.

XII. Relativity. The element of comparison of objects is brought out by relative position and movement of index tips, by varying the same sign by making it large and small, and by other means. In the index tip signs, the indexes substitute for two competitive race runners.



To equal, Chinese jargon: all-ee same-ee. Put extended indexes side by side with tips even, then move them forward together a short distance.



To exceed, Chinese jargon: he beat-em. Put extended indexes side by side in such a manner that the right tip is thrust from a position back of the left tip to a position beyond the left tip, like a winning racer.



A little big. Make the sign for big (see above), but diminutive size, accomplished by having hands nearer together than normally.



Big. See above.

XIII. Repetitionality. Action occurring more than once, or in steps or jerks, is mimicked by repeating the mimicry or by putting pauses in the route of the mimicry. This corresponds to verb reduplication in spoken language. Noun collectivity is expressed in the sign language by various methods, the simplest being plural substitution: an erect index is a man, plural erect fingers are men - a direct device unattainable in spoken language.



To go, to march. Erect index, then move hand forward by steps.



Downward. Gesture downward-turned palm downward by steps. H D 35.

XIV. Characteristic Accompaniment Added. An accompaniment or outline, though actually mostly absent, is added for distinguishment, as classifiers are added to fundamentals in Chinese writing.



Horse, rider, to ride. Straddle horizontally extended index with 2 fingers of other hand to represent horse and rider. If desired, mimic galloping action.



Ridge. Hook index over upper edge of inward-turned other palm.

XV. Characteristic Outline For A Whole.

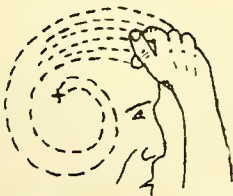


House. Place indexes to form an inverted V, tips uncrossed.



Tipi. Place indexes to form an inverted V, tips crossed to show poles projecting from top of tipi.

XVI. Characteristic Part For A Whole. A characteristic part for a whole is painted or substituted.



Mountain-sheep, bighorn. Bring hands to temples, then paint outline of curve of mountain-sheep's horns. Compare Irving, Astoria: "The bighorn is so named from its horns." (Irving, Astoria, 1855, p. 240.)



Buffalo. Hold hands on head with erect indexes curved outward and then inward at the tip to substitute for the horns of a buffalo.

XVII. Characteristic Action For A Whole. A strikingly mimicked fragment of an activity represents the entire activity, and connected object.



To snow, snow. Hang extended hand loosely, then paint sun-wise circle several revolutions to show swirling, characteristic partial action denoting the whole action of to snow, and snow
H S 37



To pack up. Strike right palm on back of left hand, first on thumb side, then on little finger side.
H P 1.



Match. Mimic with index of forearm the striking of a match, partial action denoting the whole action of the match, and match.

XVIII. Interjections. These are highly conventionalized signs, mostly of origin now obscure, used in salutation, expression of gratitude, cursing, exclamation, affirmation, negation, and the like. Some of these signs are also used as adverbial particles.



To salute. Merely wave the hand at the person accosted.



To curse. Hold half-open hand with curved thumb and fingers out toward the person cursed.



Yes. Elevate thumb and index, holding them apart, at right of head, then strike down forward, closing them together.
H Y 1.



No, not. Wave to the right open right hand, back turned side-ward, hand being nearly palm up at end of movement, that is, make a backhanded wave to the right.

XIX Adverbial Particles. These are highly conventionalized signs, mostly of origin now obscure, denoting manner, time, place, interrogation, uncertainty, and the like. Some adverbial particles of place are the same in the sign language as demonstrative pronouns (there equals that), and the negative particle is the same as the negative interjection (not equals no!).

XX. Sounds. Talk without talk is not entirely silent; oral and non-oral sounds can be, and are, made a component element of some of the signs. Twenty non-oral sounds (such as the snapping of the fingers and the clapping of the hands) can be produced by the human body, aside from a much larger number of oral sounds.

The above analysis is based on what Indian sign users and language speakers themselves see in the signs. The beautifully executed line drawings presented above were prepared by Mr. Cecil T. Sandell, taking Indian Sign Talk, 1893, as the standard source, but with careful and special posing for many of the signs. In the above drawings, where the formation of the hand does not change, the path of the movement is indicated by a broken line, and the end of the movement by an X or by the broken line outline of the final posture of the hand. Where the formation of the hand changes during the motion, the broken line outline is replaced by a solid line outline, for the reason that a broken line would be inadequate for showing clearly the changed formation. Signs taken from Hadley are indicated by adding, after giving the directions for making the sign, the letter H followed by Hadley's dictionary letter initial and entry number.

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LAC DU FLAMBEAU CHIPPEWAS BUILD SUMMER COLONY WITH INDIAN REORGANIZATION LOAN FUNDS

The Lac du Flambeau Indians of Wisconsin, using funds borrowed from the Indian Reorganization Act's revolving loan fund, have built a group of attractive summer cabins on Fence Lake, which lies within the reservation. These cottages, which are equipped for housekeeping, have four rooms and screened porches. The rental is \$25.00 per week for September and \$35.00 per week for August. These rates include fuel, ice and the use of a boat. Reservations may be made by writing to the Lac du Flambeau Tribal Council, of which George Brown is president, at Lac du Flambeau, Wisconsin.

* * * * *

RECENT CHANGES OF ASSIGNMENT

Earl Wooldridge, formerly the Superintendent of the Rocky Boy's Agency in Montana is being transferred to the superintendency of the Grande Ronde-Siletz Agency in Oregon. This agency was formerly a part of the Salem School Jurisdiction. Superintendent Emmett E. McNeilly, formerly the Superintendent of the Western Shoshone Agency in Nevada, will fill Mr. Wooldridge's place as the Superintendent of the Rocky Boy's Agency in Montana. Arthur G. Hutton, Superintendent of the Hopi Agency in Arizona has entered on duty as Traveling Supervisor for CCC-ID, with headquarters at Oklahoma City, Oklahoma. Seth Wilson, formerly Principal at Standing Rock, North Dakota, will take Mr. Hutton's place as Superintendent of the Hopi Agency in Arizona.

Claude M. Hirst, who was formerly Director of Education for Alaska, has now become General Superintendent for Alaska.

BILLS AFFECTING INDIAN AFFAIRS

ENACTED DURING THE THIRD SESSION, 75th CONGRESS

(Exclusive Of Private Relief Bills)

Note: No bills affecting Indians were enacted during the second session of the Seventy-Fifth Congress, which lasted from November 15 to December 21, 1937. The third session, whose Indian legislation is noted below, lasted from January 3 to June 16, 1938.

Title Of Act

Act Number

Date Of
Approval

S. 558: Amending acts fixing the rate of payment of irrigation construction costs on the Wapato Indian irrigation project, Yakima, Washington, and for other purposes.

Public 433

2-24-38

S. 1945: To authorize the Secretary of the Interior to grant concessions on reservoir sites and other lands in connection with Federal Indian irrigation projects wholly or partly Indian, and to lease the lands in such reserves for agricultural, grazing and other purposes.

Public 459

4-4-38

S. 2163: To authorize the deposit and investment of Indian funds.

Public 714

6-24-38

S. 2368: To provide funds for cooperation with School District Numbered 2, Mason County, State of Washington, in the construction of a public school building to be available to both white and Indian children.

Public 613

6-15-38

S. 2689: To regulate the leasing of certain Indian lands for mining purposes.

Public 506

5-11-38

S. 2698: To set aside certain lands in Oklahoma for the Cheyenne and Arapaho Indians.

Public 480

4-13-38

H. R. 3162: Conferring jurisdiction upon the United States Court of Claims to hear, examine, adjudicate and render judgment on any and all claims which the Ute Indians or any Tribe or Band thereof may have against the United States, and for other purposes.

Public 754

6-28-38

S. 3166: To amend section 2139 of the Revised Statutes, as amended.

Public 631

6-15-38

<p><u>S. 3283</u>: To authorize the Secretary of the Interior to place certain records of Indian tribes of Nebraska with the Nebraska State Historical Society, at Lincoln, Nebraska, under rules and regulations to be prescribed by him.</p>	<p>Public 780 6-29-38</p>
<p><u>S. 3346</u>: Authorizing the Secretary of the Interior to pay salaries and expenses of the chairman, secretary and interpreter of the Klamath General Council, members of the Klamath Business Committee and other committees appointed by said Klamath General Council and official delegates of the Klamath Tribe.</p>	<p>Public 751 6-25-38</p>
<p><u>S. 3415</u>: To purchase certain private lands within the Shoshone (Wind River) Indian Reservation.</p>	<p>Public 674 6-20-38</p>
<p><u>S. 3426</u>: To authorize an appropriation for re-payment to the Middle Rio Grande Conservancy District, a subdivision of the State of New Mexico, of the share of the said district's construction and operation and maintenance costs applicable to certain properties owned by the United States, situated in Bernalillo County, New Mexico, within the exterior boundaries of the district; to authorize the Secretary of the Interior to contract with said district for future operation and maintenance charges against said lands; to authorize appropriation for extra construction work performed by said district for the special benefit of certain Pueblo Indian lands and to authorize appropriation for construction expenditures benefiting certain acquired lands of Pueblo Indians of the State of New Mexico.</p>	<p>Public 675 6-20-38</p>
<p><u>S. 3849</u>: Authorizing the Secretary of the Treasury to transfer on the books of the Treasury Department to the credit of the Chippewa Indians of Minnesota the proceeds of a certain judgment erroneously deposited in the Treasury of the United States as public money.</p>	<p>Public 617 6-15-38</p>
<p><u>S. 4036</u>: Relating to the tribal and individual affairs of the Osage Indians of Oklahoma.</p>	<p>Public 711 6-24-38</p>
<p><u>H. R. 4540</u>: Authorizing the Red Lake Band Of Chippewa Indians in the State of Minnesota to file suit in the Court of Claims, and for other purposes.</p>	<p>Public 755 6-28-38</p>
<p><u>H. R. 4544</u>: To divide the funds of the Chippewa Indians of Minnesota between the Red Lake Band and the remainder of the Chippewa Indians of Minnesota, organized as the Minnesota Chippewa Tribe.</p>	<p>Public 632 6-15-38</p>

H. R. 5974: To authorize payments in lieu of allotments to certain Indians of the Klamath Indian Reservation in the State of Oregon, and to regulate inheritance of restricted property within the Klamath Reservation.	Public 572	6-1-38
H. R. 7844: To amend the Act of Congress entitled "An Act to establish an Alaska Game Commission, to protect game animals, land fur-bearing animals, and birds in Alaska, and for other purposes", approved January 13, 1925, as amended.	Public 728	6-25-38
H. R. 7277: To amend an Act entitled "An Act to refer the claims of the Menominee Tribe of Indians to the Court of Claims with the absolute right of appeal to the Supreme Court of the United States", approved September 3, 1935.	Public 474	4-8-38
H. R. 7515: To authorize the sale of certain lands of the Eastern Band of Cherokee Indians, North Carolina.	Public 757	6-28-38
H. R. 7868: To provide for conveying to the State of North Dakota certain lands within Burleigh County within that State for public use.	Public 729	6-25-38
H. R. 8432: To provide for a flowage easement on certain ceded Chippewa Indian lands bordering Lake of the Woods, Warroad River, and Rainy River, Minnesota, and for other purposes.	Public 483	4-13-38
H. R. 8885: For the benefit of the Goshute and other Indians, and for other purposes.	Public 484	4-13-38
H. R. 9358: To authorize the withdrawal and reservation of small tracts of the public domain in Alaska for schools, hospitals and other purposes.	Public 569	5-31-38

The following two bills were passed by the Congress but were vetoed:

	<u>Date</u> <u>Of Veto</u>
S. 1478: Conferring jurisdiction on the Court of Claims to hear and determine the claims of the Choctaw Indians of the State of Mississippi.	6-25-38
H. R. 5753: To authorize advance of the amounts due on delinquent homestead entries on certain Indian reservations.	4-8-38

CCC-ID WORK AT SILETZ RESERVATION, WASHINGTON

By Leo F. Walker, In Charge of Construction



Before - This View Shows The Entrance To The Park Before Construction Was Started.

Work under the CCC-ID program on the Siletz Reservation in Washington during recent months has included a number of activities which have improved the appearance and convenience of our council grounds, where most of the Siletz Indians' gatherings are held.

A picnic ground, for example, was developed on the wooded hillside near the council hall and community cannery. Underbrush and dead trees were removed and a few trees were thinned out. With the timber from the excess trees, a shelter, benches, tables, steps and railings were built. The photograph appearing on the following page shows part of the completed development.

A sanitary water supply for our cannery and picnic grounds had been a long-felt need. The spring had been neglected; surface water drained in; and small animals frequently fell into the spring and were drowned. As a CCC-ID project, a concrete retaining wall was built around the spring and the ground so sloped that surface water could not enter. A half-inch mesh wire fence was built around the spring and sunk well into the ground to prevent rodents from burrowing their way into the spring.

The fences around the community grounds were repaired, two cattle guards were built and several gates and turnstiles were constructed.

The construction of an attractive overnight cabin has been another worth-while CCC-ID project. It was a new experience for our

enrollees, and all of them wanted the chance to work on it. The cabin which is built of fir logs is 20' by 24', and has two rooms. A large cobblestone fireplace was built by one of the enrollees and shrubbery which was planted around the cabin adds much to its attractiveness.



After - Tyee Illihee Park When Completed.
Note The Log Cabin In The Foreground.

Another important project has been the improvement of old trails. They have become blocked by fallen trees and heavy underbrush, making it practically impossible to reach the scene of a fire promptly. Several miles of these trails have been cleared. They are now open and in good condition, not only for pleasure walks through the woods, but for putting down fires quickly if they should come.

* * * * *

WASHINGTON OFFICE VISITORS

Visitors in the Washington Office during the past month have included: Seth Wilson, Superintendent of the Hopi Agency in Arizona; Alambert E. Robinson, Superintendent of the Pima Agency in Arizona; Louis Balsam, Field Representative in Charge of the Consolidated Chippewa Agency in Minnesota; Chester E. Faris, Field Representative; Miss Louise Wyberg, Assistant Supervisor of Education from the United Pueblos in New Mexico; Miss Verna Nori, Teacher from United Pueblos; Mr. Elmer J. Carlson, Forest Supervisor from Consolidated Chippewa in Minnesota.

Accompanying Superintendent Robinson of Pima Agency were four members of the Pima Tribal Council. They were: Alex Cannon, Lieutenant-Governor; Francis Patton, Secretary; Dave Johnson; and Hugh Patton.

Mr. Louis C. Mueller, Chief Special Officer, has also been a recent visitor in the Washington Office.

KIOWA AGENCY CCC-ID ENROLLEES PROFIT BY VARIED VOCATIONAL PROGRAM

By Donald B. Jones, Assistant Supervisor, CCC-ID Enrollee Program

Last October Superintendent McCown at the Kiowa Agency in Oklahoma put the problem of recommendations for a recreational and vocational program for the jurisdiction's CCC-ID enrollees into the hands of a steering committee of three.* After consultation with CCC-ID supervisors, William Karty, then a leader on CCC-ID projects, was recommended to head this work.

The program got under way, with groups of some 80 enrollees meeting weekly at the Riverside and Fort Sill schools. Extension school and CCC-ID personnel served as teachers for such varied subjects as Judging Beef Cattle, Care of Horses and Mules, Feeding Poultry, Masonry, Health, Homemade Furniture, Safe Driving and Civics.

In February the need for work in smaller groups became apparent; consequently the work was divided so that part of the instruction was given to the group as a whole and part to small classes. There is now an hour of class instruction and two hours of field work weekly. Approximately 250 enrollees now attend.

The CCC-ID recreational program has included horseshoe pitching, boxing, basketball, baseball, softball and tennis. Athletic events have been joined in enthusiastically by enrollees and strongly attended.

Monthly community programs held at Mountain View, Fletcher and Anadarko, under the sponsorship of Robert Goombi, Edmund Mahseet and Frank Henry, all Indians, further serve to bring the Indians of this jurisdiction together for exchange of ideas.

* J. M. Conover, Jr., Project Manager; J. M. Jackson, Principal Foreman of the CCC-ID; and Scott B. Moore, Extension Agent.

* * * * *

SALT LONG A COMMODITY AMONG INDIANS

Salt deposits not many miles east of Hot Springs National Park, Arkansas, are known to have been worked by the Indians before the early white settlers used them as a source of their salt.

Numerous fragments of pottery found at these locales indicate the importance of earthen pots in the collecting of this valuable food substance. Reprinted from the National Park Service Bulletin.

THE REORGANIZATION OF FARM MANAGEMENT IN KANSAS

By P. Everett Sperry, Project Manager, CCC-ID

Potawatomi Agency, Kansas

Today - some three-quarters of a century since the adoption of Kansas into statehood - those of us who are trained to be sensitive to soil wastage are working to bring about a change in the traditional policy of farm management and land usage in Kansas. The depleted condition of the top-soil has made most good farmers consider their farming methods, and has brought the realization that we must make natural topographical conditions work for us, and not against us. The old system of cross-fencing and straight-plowing, inherited from the first government territorial surveys and subsequent section surveys, is giving way to a system which considers natural contours and seeks to use every acre to its best possible advantage.

While Indian land in Kansas is a minute fraction of the State's total area, the participation of Indians in this effort to save soil is a gratifying indication of Indian interest in conservation.

Contour Farming Is Practical

Some farmers are reluctant to adopt contour farming. To change from a long-established system requires both patience and planning on the farmer's part. Soil wastage in some sections is not spectacular enough or rapid enough to alarm individual owners, who feel that the land, while less fertile than it was, will last as long as they do.

Many other farmers, however, and among them a large number of our Indian farmers, are keenly interested in terracing and contour farming as a means of saving and improving their land, and, ultimately, to better living. CCC-ID work at Potawatomi has, in large part, been directed toward developing this type of farm management.

A Brief Discussion Of Terracing Methods

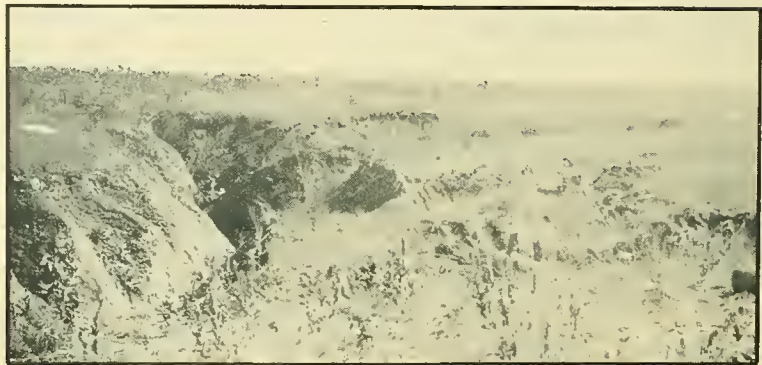
In principle, farming on the contour is the same as farming land which has been terraced. If our farmers had practiced



Terracing On A Potawatomi Farm. The First Plowed Furrow Follows The Terrace Contour.



Masonry Water Outlet Plus One Rain Made Possible This Storage Of Water On A Potawatomi Farm. In Two Or Three Years This Area Will Be Filled In With Silt And Will Be The Best Land On The Farm. Note Two Levels Of Water.



A Kansas Gully. There Are Thousands Of Others. These Can Be Controlled And The Land Restored.

contour farming from the beginning, when the sod was broken, there would be less reason for terracing now. Terracing, however, has a very definite place in our conservation program and the better the work is done, the more satisfactory will be the results.

In Kansas, our terraces must be constructed high enough to carry the run-off satisfactorily, and wide enough to permit heavy farm machinery to pass over them without dragging. This requires an oval-shaped terrace ridge with a minimum height of approximately eighteen inches and a minimum width of about twenty-two feet. The width and height of all terrace structures may and should be increased by regular plowing operations until the desired condition is attained. We lay out our system with a minimum of sixty feet and ranging up to approximately two hundred feet between terraces with a maximum length of two thousand feet. All terraces are laid out with a variable grade ranging from four-tenths per hundred feet at the outlet to level in the outer end.

We believe that heavy machinery is more economical and does a more satisfactory job than light machinery on Indian reservations. On the Potawatomi we are using a Diesel RD 7 - wide-gauge, wide-tread - Caterpillar and a No.66 grader with a twelve-foot by thirty-inch special blade. Most of our Indian land is farmed by men whose interest is in the production of a maximum cash crop. These men usually will have little interest in spending time on maintaining soil-saving structures; consequently it is essential to build sturdy, lasting structures of sound design. Terracing could be more cheaply done if our farmers knew and would follow a regular system of operations designed to carry the run-off water. We find through actual field experience that they have to be shown how to farm terraces so as to build them up and avoid their destruction.

We must realize that our program is still in its infancy. Poorly designed and constructed terracing and contour systems will be advertised through the community and defeat further expansion of this valuable farming method. If the work is well done and maintained, however, we can expect interest in conservation of the soil to grow.

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DEPARTMENT OF AGRICULTURE ISSUES HANDBOOK ON TERRACING

The Department of Agriculture's bulletin, "Terracing For Soil and Water Conservation", by C. L. Hamilton (Farmers' Bulletin 1789, April 1938), gives specific directions for terrace construction and farming practice on terraced lands. This bulletin can be obtained by writing to the U. S. Department of Agriculture, Washington, D. C.

THE CHEROKEES BEFORE REMOVAL

By John P. Brown

June 1938 commemorates the hundredth anniversary of the forcible removal of the Cherokee Indians from the land of their fathers to a new home in the West. It was in June 1838 that the first band of approximately one thousand unwilling emigrants were placed on boats at Ross's Landing on the Tennessee River. With the departure of the Indians, Ross's Landing became a white post office and later in the year its name was changed to Chattanooga.

Sickness and death were rife among the emigrants; so much so that the Cherokee National Council petitioned General Winfield Scott, in charge of the removal, for permission to remove the remaining Cherokees under their own leadership, overland, after the hot season had abated. The request was granted and during the months of October and November 1838, thirteen thousand Cherokees turned their faces westward over the Trail of Tears.

Before leaving the Cherokee National Council met for the last time in the old homeland and solemnly reaffirmed their title to the land of their fathers from which they were being forcibly removed:

"The free consent of the Cherokee people is indispensable to a valid transfer of the Cherokee title. The Cherokee people have neither by themselves nor by their representatives given such consent. It follows that the original title and ownership of said lands still rests in the Cherokee Nation unimpaired and absolute. The Cherokee people have existed as a distinct national community for a period beyond the dates and records and memory of man. Their title is the most pure and ancient and absolute known to man; its date beyond human record and its validity confirmed by possession. These attributes have never been relinquished by the Cherokee people, and cannot be dissolved by the expulsion of the Nation from its own territory by the power of the United States."

* Mr. John P. Brown is the author of a new book entitled "Old Frontiers." The book review appears on page 24 of this issue.

Cherokees Of Iroquoian Stock

The Cherokees have been determined by similarity of speech to be a branch of the great Iroquoian family of Indians who emigrated in the twilight period of human history after the Ice Age across Bering Strait to North America, possibly ten thousand years ago.

It is appropriate that the resolution of the National Council should specify that the Cherokees had always existed as a national entity; for the Iroquoian people were skilled in the art of governing themselves. The Iroquoian Confederacy was probably the purest democracy ever known. Dr. Ales Hrdlicka, one of our greatest scientists, has stated that if the Iroquoian people had been permitted another hundred years, uninterrupted by European intervention, they would have dominated the eastern portion of our country and might have built a better system of government than the white man has ever achieved. Not, perhaps, one with automobiles, radios or airplanes, but one more successful in granting to mankind the rights of life, liberty and the pursuit of happiness.

Just when the Cherokees separated from the parent Iroquois is not known. It is estimated to have been about the thirteenth century A. D. The separation was probably violent, for throughout their history the Cherokees warred with the Iroquois. Peace was not made until white pressure brought a measure of unity to the various Indian peoples. In 1770, at the Cherokee town of Tuskegee, on Little Tennessee River, hostilities were finally concluded in a treaty which was attended as a youth by Sequoyah.

Pushing southward into the mountainous country that was to become their own, the Cherokees, by their own strength, expelled the Muskogean or Creek people from the Tennessee Valley; and with the assistance of the Chickasaws, forced the Shawnees to abandon middle Tennessee and retire across Kentucky to Ohio. This warfare, like that with the Iroquois, became hereditary from father to son, the established way of winning glory. The last great fight with the Creeks occurred in 1755 at Taliwa, Georgia, near the present Canton. Oconostota, at the head of the five hundred Cherokee warriors, defeated the Creeks and forced abandonment of the Creek towns in North Georgia.

First White Contact With DeSoto

The first white contact of the Cherokees was with DeSoto, who visited their country in 1540. In 1715, they made their first treaty with the English which was accompanied by a land cession -

ominous portent. In 1730, a group of chiefs visited England and swore allegiance to King George. Efforts made by the French to detach them proved futile. The Cherokees remained loyal to England, although there was occasional dissatisfaction, and even warfare for a time, until after the American Revolution. As America emerged victorious, the Cherokees, as former allies of the British, were forced to cede much of their land in Tennessee and North Carolina; and retired more and more into the abandoned Creek towns of North Georgia.

At the time of removal, the Cherokees were well-advanced in civilization. Sequoyah had perfected his alphabet and the Scriptures had been translated into Cherokee. They were a Christianized and peaceful people. That the removal was cruel, unjust and unnecessary, is now recognized. It was dictated by whites' selfish desire for the Cherokee lands and was hastened by the discovery of gold in 1828, within the Cherokee Nation. Thereafter, action moved fast, culminating in the unjust treaty of removal signed in December 1835. This treaty was enforced, although it was repudiated by nine-tenths of the Cherokee people.

Centennial Of Removal To Be Held At Chattanooga

Chattanooga, during the ten days of September 15 to 25 is celebrating its own centennial and commemorating the hundredth anniversary of Cherokee removal. Pilgrimages and the placing of markers at beloved Indian sites is planned. These include Echota, the Cherokee capital; the last home of John Ross east of the Mississippi; the home of Pathkiller; Candy Creek Mission where Reverend Stephen Foreman was educated; and the home of Dragging Canoe, the war chief of the Cherokees. It is hoped that Cherokees, both of the East and West, will participate as guests of Chattanooga.

* * * * *

SUGGESTED BOOK LIST FOR INDIAN SCHOOLS

The Education Division has issued, in attractive format, a list of suggested books for Indian schools. The list is divided into three principal sections: books for the younger pupils, through the sixth grade; books for older pupils, through the high school; books for adults - teachers, advisers, principals, social workers, etc. There is also a brief section on encyclopedias, dictionaries and atlases; and one on magazines and newspapers. Each reference is followed by concise bibliographical data and by a brief comment.

The booklet was printed as a student project at Haskell Institute and may be obtained by mailing a check or money order for fifteen cents to Haskell Institute at Lawrence, Kansas.

NOTES FROM WEEKLY PROGRESS REPORTS OF CIVILIAN CONSERVATION CORPS — INDIAN DIVISION

New Plan For Fire Duty At Navajo
(Chin Lee - Arizona) We have a plan here for holding twenty men in camp for fire duties over the week-ends. These men are subject to any fire calls. The detail is alternated every week, thus giving each man in camp a responsibility over week-ends. This plan will continue until the rainy season sets in.

About 90% of the enrollees are taking part in athletics. It sure looks good to see them on the athletic field after working hours. Every evening we have a number of spectators from all around observing the different games. Our baseball team is coming along just fine. So far, all our games have been victories. We are mighty proud to have a record team in camp. This week we are playing the "Gallup Miners" at Gallup. W. B. Lorentino, Leader.

Well Digging At Sells (Arizona)
Project #18, DW-39: Good progress was made this week and the well is now 138 feet deep. Water was encountered at 78 feet but only tested about 3 gallons per minute. An additional water vein was struck at 105 feet which apparently will amount to considerable production, and since our present bailer equipment cannot test in excess of 30 gallons per minute, pump column and cylinder will have to be set before satisfactory test can be determined. Harris H. Roberts.

Irrigation Work At Northern Idaho (Idaho) The work out here is moving along very well. There

were some real hot days which slowed up the work a little. We ran into some trouble with our dams in the Soldier's Irrigation ditch; the squirrels and pocket gophers dug holes around them and allowed the water to seep through so that the dirt around the retaining walls was washed away. Harold R. Wing.

Truck Trail Construction At Seminole (Florida) Owing to a decrease in rainfall it was believed advisable to use every available man and the two trucks to finish the stretch of trail leading south-west from headquarters for an approximate distance of one-quarter mile. This trail was recently graded in part by our workers and a right-of-way was cut through the cypress. This was 100 feet in width.

All traffic had to pass to one side of the grade; consequently the going was bad. In fact, it was almost impossible to pass. Now we have the new grade opened and the new bridge is in. W. Stanley Hanson, Mechanic.

Classes On Range Grasses Being Held At Carson (Nevada) Miss Edith V. A. Murphy has been doing some preliminary work before starting classes in range grasses and poison weeds. She has made quite a collection of wild grasses from this locality. She is very anxious to have all the men interested in cattle or sheep raising become acquainted with the various forage grasses as well as the poison weeds which

will kill livestock. Frank M. Parcher.

Telephone Maintenance At Klamath (Oregon) Telephone lines have been placed in proper working order in all the lookouts except those at Swan Lake and Yamsey Mountains. Considerable work was necessary on telephone maintenance this spring, due to the great number of snags which had fallen across the lines during the winter months. W. R. McCleve.

Work On The Yavapai Truck Trail Completed At Truxton Canon (Arizona) This week saw the completion of this project which was a truck trail from the center of this small Yavapai Reservation to a recently completed well with windmill and storage tank. This reservation is 132 miles removed from the main agency and proper supervision was difficult. But in spite of all this, these people did a fine job on this truck trail and especially so when one considers that the only equipment used was man-power, picks, shovels and wheel barrows. Ross Carman, Project Manager.

Grasshopper Control at Fort Totten (North Dakota) Sixty 50-gallon barrels of liquid arsenite were received during the past week to be used for our grasshopper control project. About twenty crews have been arranged to spread grasshopper poison in the various vicinities.

One grasshopper machine, which was built to the specifications of the North Dakota Agricultural College plans, is to be pulled behind a truck by one crew which will cover the major fields which happen to be on

level territory. The other crews consist of three men to each unit. These crews will spread poison by hand in the rough parts of the reservation. Warm weather prevailed during the last week. This type of weather hatches grasshoppers.

Poisoning the affected areas is necessary right now, and we will put forth every effort to cover as much territory and kill as many grasshoppers as possible. Christian A. Huber, Junior Engineer.

Blister Rust Control At Keshena (Wisconsin) Blister rust crews here spent a good day with the State blister rust official. First the entire crew was taken into the field where they were shown just how blister rust fungus operates on white pine and several phases of infection. After the field trip the boys were shown several short movies on blister rust crews at work and other educational pictures relating to forest work. Walter Ridlington, Project Manager.

Picnic Ground Development-On The Fence Lake Thoroughfare At Great Lakes (Wisconsin) This project involves the clearing and grubbing of approximately three acres of heavily-wooded second growth, situated on the bank of Fence Lake and bounded on the northwest by the Fence Lake-Crawling Stone Lake thoroughfare and served by a CCC truck trail.

At this time 6 tables, 5 fire-places, 2 incinerators and 2 latrines have been placed. The parking lots have had a covering of cinders and the guard rail is about finished. Upon completion, it will be one of seventeen picnic grounds or camp sites which have been constructed

by Unit A on this reservation. With the large influx of tourists in this vicinity during the summer months, their value in concentrating camp fires in suitable locations appears to have more than justified their cost when one compares past and present fire-fighting costs. Ben C. Gauthier.

Small Fire Extinguished At Tulalip (Washington) One small beach fire was extinguished by CCC-ID enrollees with the assistance of the County Fire Warden. Theodore Lozeau, Forest Ranger.

Fire Control At Fort Belknap (Montana) The lookout man will be placed at the lookout station within the next few days, as the fire season will then be at its peak. The guards will be put on at a later date. The recent rains we have been having have been of great help in fire prevention and the continuation of these rains should help us go through another season without any serious fires. Harold Helgeson, Manager, CCC-ID.

Work At Cherokee (North Carolina) We have practically all the crew working on sloping banks and clearing off rock on Project #115. A crew of four men are shooting stumps ahead of the trail builder. We have one man on Project #105 who is cutting overhanging limbs from the telephone line. Roy Bradley, Group Foreman.

Activities At Potawatomi (Kansas) The Kickapoo boys are completing the terraces and masonry baffles on the Stella Menahquah 80 acres. Tom Herrick, Kickapoo, has agreed to summer fallow this terraced field and have the field ready for wheat at wheat-sowing time. P. Everett Sperry.

Fence Maintenance At Choctaw-Chickasaw Sanatorium (Oklahoma) Work on fence maintenance at the Sanatorium Reserve has been progressing nicely. Considerable timber that had been blown down across the fences by recent storms has been removed. Broken wire was replaced and repaired and numerous posts were replaced. It is believed that within another week we will have these fences in very good condition. Tony Winlock, Leader CCC-ID.

Work At Sells (Arizona) Project #1 - San Xavier: The crew has been working very smoothly. The open joint concrete pipe in the infiltration portion of the gallery has been progressing at a satisfactory rate. It is hoped that we will be able to increase the speed of laying so as to get the gallery completed before the rainy season starts. William J. Wagner.

Spring Development At Fort Peck (Montana) Some time has been spent on Spring #140 and Spring #224, as they both proved to be of the seepy type which required more work than we anticipated. After these springs were opened, a large flow of water was hit. This flooded about 100 acres of land. It was necessary to dig drain ditches, lay in a culvert and built a trail crossing.

The results proved very good. James McDonald, Sub-Foreman.

Horse Trail Maintenance At Consolidated Ute (Colorado) Trail maintenance on Ute Mountain has gone forward steadily. Several rock points were blasted to make the trail wider. Part of the crew was busy rock paving dips. A. L. Jekyll, Foreman.

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